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SHEKEL



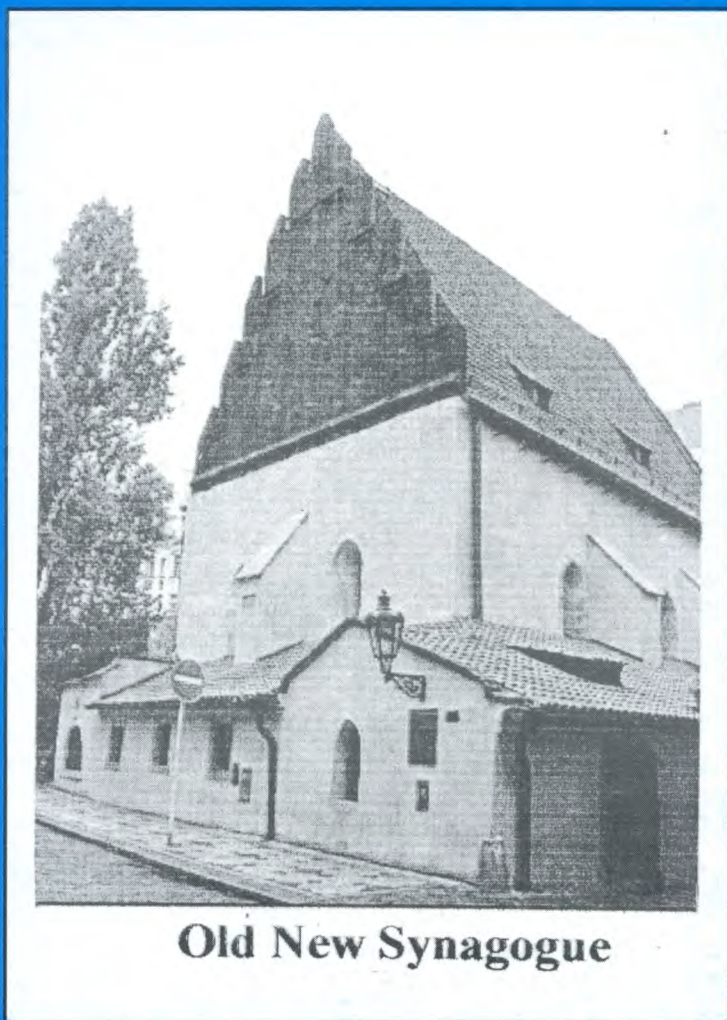
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Old New Synagogue

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EDWARD SCHUMAN, Editor

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President's Message

By Mel Wacks

This year, the terms for three of our board members expire: myself, J.J. Van Grover and Sagi Salomon. I have been a member of the board almost continuously since the founding of AINA in 1968, and it has been an honor to serve as president for the past 5 years. J.J. Van Grover is the dean of Israel coin dealers, and he is currently serving as vice president of AINA. Sagi Salomon is one of the new generation on the board, and he also is the president of the Israel Coin Club/Numismatic Society of Los Angeles.

Any AINA member in good standing can run for the board if he or she has been a member for at least a year and who can have his or her nominating petition signed by at least three current members of AINA. If you want to run against Mel, J.J. and Sagi, all of who are seeking reelection, please request a nominating petition from our secretary, Donna Sims, PO Box 20255, Fountain Hills, AZ 85269; your request must be received within 30 days of receiving this issue of The Shekel.

If you would like to help AINA, your ideas are always welcome. Specifically, if you would be willing to serve on a Membership Committee please let me know by calling (818) 225-1348. I hope to hear from you!

I would also encourage you to help us by contributing articles on any aspect of Israel/Holy Land/Judaic numismatics to our editor Ed Schuman, 3900 Island Blvd. B-401, Aventura, FL 33160.

But even if you don't serve on a board or committee, just being a member of AINA helps us. And you can help us even more by signing up new members or giving memberships as gifts. Remember, for every gift membership we will give you a new silver Israel commemorative coin if you request it.

Our AINA web site www.amerisrael.com has been brought up to date and we plan to expand it in the coming months. Let me know if you have any suggestions.

Happy collecting,

A stylized, handwritten signature in black ink, appearing to read 'Mel'.

The Editor's Page

By Edward Schuman

Firstly, your A.I.N.A. membership token should be stapled on to the front page of this magazine. An article by Mel Wacks describes the token and its symbolic value. This continues the policy of issuing a membership medal each year. How many own a complete collection? It would be interesting to find out.

There is a renewed interest in the coins, medals and paper money of the State of Israel. There are collectors who specialize in the Palestine Mandate currency who even collect by the serial number prefixes. Thus, when the Bank of Israel put on a numismatic display of military currency intended for the areas Israel conquered in the Six Day War with Jordan, Egypt and Syria, the exhibit was attended beyond expectations. Dr. Rachel Barkay, curator of the Bank of Israel's numismatic collection provided the information. These notes are relatively unknown in the numismatic world despite the fact your editor published the *Israeli Dinar That Never Was*, by Dov Genachowski in the May-June 1979 SHEKEL. Dr. Rachel Barkay's updated article in this issue illustrates all the known currency issues, and is the defining article on the subject.

Donna Sims is doing a fantastic job writing her profile series. Her articles are well written and factual. In this issue her subject is Sidney L. Olson, a dedicated numismatist, a man who assisted AINA many ways in their difficult times, a true gentleman, and a long time personal friend. Often times, the work of many A.I.N.A. personalities are simply forgotten. Donna's column reminds us of their good deeds.

Your editor has always gone the extra mile to publish the magazine. It is not an easy task as it is time consuming to do the necessary research to prepare articles of Judaic numismatic content. If you appreciate my efforts, won't you introduce a friend or relative to join with us? Membership is the key to our success and our survival..



2006 AINA Token Features Kabbalistic Wish For "Financial Security" by Mel Wacks

The obverse of the 2006 AINA token was inspired by a mystical Kabbalistic amulet. AINA member and Judaic scholar Dr. Ira Rezak has indicated that the Hebrew inscription **דִּיקְרוּסָא** is the gematria equivalent (431) of **אֶתֶּיךָ** abbreviation of **יִדְךָ פִּתְחָא** "who opens up his hand" and is therefore the name of the Angel of Livelihood (ie **פֶּרַנְסָה**).

Gematria is one of the ways to interpret the Torah (the first 5 books of the Bible). The techniques of gematria first appeared in rabbinic literature in the second century, with the purpose of discovering new thoughts in the scriptures; they were collected and considerably elaborated in the 12th and 13th centuries. According to the Encyclopaedia Judaica, "Gematria consists of explaining a word or group of words according to the numerical value of the letters, or of substituting other letters of the alphabet for them in accordance with a set system. The systems of gematria became complicated in the course of time ... such as the numerical value of one word (equaling the sum of the numerical value of all its letters) is equal to that of another word."

Many mystical texts contain instructions for the preparation of amulets for a variety of purposes. After the expulsion of Jews from Spain in 1492, the belief in the power of amulets spread to Eastern Europe. In Eretz Israel, amulets spread from Safed, the center of Kabbalah, to all parts of the Holy Land.

Because of the belief in the holiness and power of *words*, Jewish amulets are intended to ward off evil spirits (especially the "Evil Eye"), grant positive wishes, etc. For instance, in Isaiah 55:11, it is written: "So shall My *word* be that goeth forth out of My mouth: it shall not return unto Me void, except it accomplish that which I please, and make the thing whereto I sent it prosper."

Note that the reverse of the AINA token features the AINA logo, designed by Nat Sobel, and a US - Israel flag motif designed by Alex Shagin.

And so, whether you think that the AINA token will bring you prosperity or not ... it couldn't hurt!



The Altneuschul in Prague

The Old-New Synagogue on Maiselova Street in Josefov, the old Jewish quarter of Prague, is the oldest synagogue in Europe that is still in use as a house of prayer. This synagogue got its unusual name, Altneuschul, which is German for old-new-school because at the time that it was completed in 1290, it was the Neuschul or New Synagogue. But by the 16th century when other new synagogues were built in Prague, it became the Altneuschul or the Old-New Synagogue.

The architectural style is early Gothic because at the time Bohemia was dominated by Germans of the Holy Roman Empire. In those times, Jews were not allowed to be architects, so this building was designed by Christian builders, believed to be the same architects who designed the Franciscan St. Agnes Convent.

On the photograph on the front page of this issue of the SHEKEL, you can see the sawtooth gable, which is constructed of brick on the top of the one-story building. The two small windows on the roof of the gable are called "eyelid windows." The interior of the main hall has a vaulted ceiling like those typically seen in a Christian church. It is the only synagogue with this type of architecture still in existence.

All the chandeliers in the synagogue are different. In mediaeval times the majority of international trade was in the hands of the Jews. The only people who had contact between different places were Jews—they knew exactly where they were going to go, because they would go to the Jewish Quarter and be welcomed. There was a custom that when travelers came to Prague they would donate something to the synagogue. One of them has a two-headed eagle - symbol of the Habsburg empire - donated by the Vienna Jewish community.

The Old-New Synagogue is a single story building, and the women's galley is not upstairs, as is customary. Instead, there are side corridors where the women view the services through narrow slits in the wall. In Orthodox Synagogues, men and women are segregated and only men are allowed in the main sanctuary. In the center of the main hall of the Old-New Synagogue is the bimah, which is like an elaborate wrought iron cage. Above hangs a remnant of a red flag with the Star of David, the Jewish symbol. In 1357, Charles IV, the ruler of the Holy Roman Empire allowed the Jews of Prague to have their own city flag. Another tattered red banner hangs next to the Jewish flag. This was a gift from Holy Roman Emperor Ferdinand III to the Jews for their help in stopping an invasion by the Swedes in 1648 at the tail end of the Thirty Years War.

This is the synagogue which Franz Kafka, the famous writer, attended when he lived in Prague. His bar mitzvah was held in the Old-New Synagogue. On the west wall of the main hall, there is a glass case shaped like the two stone tablets on which Moses chiseled the ten commandants. The case is filled with tiny light bulbs which light up on the anniversary of someone's death if the relatives have paid for this feature. One of the lights is for Franz Kafka.

The rear of the building is on the tree-lined Parizska street which extends south to the Old Town square. From Parizska street, you must descend some steps down to the alley between the Old-New Synagogue and the Old Town Hall because the streets were raised after the Old-New Synagogue was built. From the front, it is not obvious that the synagogue is below street level. In those times, the authorities demanded that a church should stand higher than a synagogue and would not even permit a synagogue to be built level with a church. Therefore the synagogue is below the street level.

In 1990 on the 700th anniversary of the synagogue, A Czechoslovakian medal was minted in commemoration. The reverse shows a hat worn by Jews within a Star of David, the emblem of the flag that hangs in the synagogue.



PROFILE OF AINA'S GENTLE MAN

Sidney L. Olson was born and raised in Akron, Ohio. In the early 1930's, along with his brothers Irving and Philip, the three started a radio repair business in their father's garage. The project evolved into the Olson Radio Warehouse in Cleveland during the late 1940's and then became Olson Electronics, a chain that had more than 80 retail locations coast to coast. In 1968, the company was sold to Teledyne. Just prior to this time, Sidney had married Miriam and they moved to Miami Beach, Florida. He later returned to run the operation but retired for good in 1977 and began a life of philanthropy.



Sidney and Miriam had three children, Stanley, Arlene and Norman and three grandchildren. Their son Stanley, who lived in England, suffered a stroke at an early age but due to the medical efforts of his parents, he survived for several more years. Upon Miriam's passing, the health of Sidney began to deteriorate. Ed and Florence Schuman visited him several times a month and took him out to dinner on occasion. Sidney passed away at the age of 85 on October 21, 2000.

Sidney was a life member of the ANA and he first became involved with AINA when he attended an INS of Greater Miami meeting in 1968. It was at this time that the Olsons and the Schumans became steadfast friends. Sidney took an active role in the club, eventually becoming President a couple of years later. His enthusiasm brought many of his Miami Beach Condo friends into the Club and they soon formed the nucleus of the organization. Sidney was responsible for bringing at least a dozen life members into A.I.N.A. The entire Miami Beach Condo group, including the Olsons, traveled as a group on one of the AINA Study Tours to Israel. There were three buses on that particular Tour. Sidney was a dedicated collector who had accumulated the finest collection of Palestine/Israel coins and paper money including many extremely rare pre-state items. Among priceless items in his vast collection was a 100-pound Palestine Banknote that he paid 1500 English pounds for when the estimate was for only 500. It was during these years that Sidney served as Honorary Treasurer of AINA and as a member of the Board of Directors and the Executive Committee. He offered Morris Bram, then president of A.I.N.A. sound advice and council. He also contributed numerous articles for The Shekel, mainly on unique fiscal documents and checks from his collection. He had all these articles published in a catalog which he gave to his friends.

Sidney so loved AINA that three weeks after having open-heart surgery, he convinced the Schumans to take him with them to New York for the Convention, which they did, very carefully. Sidney later told Ed that it was the best therapy he could ask for.

It would be difficult to detail the philanthropic side of the Olson's in order to give them the justice they so deserve but I will list some. Sidney was a founder of the Mt. Sinai Hospital in Miami Beach and the Olson's, in Stanley's memory, donated its Pharmacy and the gastro pavilion. The Shaare Zedek Medical Center in Jerusalem was rebuilt with Sidney's financial help. He had the idea to strike an overstruck token as a gift in promoting the fundraising efforts. There was an Israel coin with a lion on it that was being demonetized. Sidney paid full face for all the coins that were located in the Bank of Israel vault and Ed Schuman and Jack Garfield carried them back on the plane. AINA's late president, Moe Weinschel, had them overstruck. The campaign was a huge success. AINA has a pediatric room at the hospital named in its honor.

Sidney was also one of the Master Builders of the Jerusalem Great Synagogue and there is a plaque in the Lobby bearing his name. He was on the Board of Directors of the Jewish Heritage Institute. In 1992, the Israel Museum was the proud recipient of a portion of Sidney's philanthropic legacy. He donated the documents of his collection relating to the financial transactions of the Jews in Eretz Israel from circa 1870 until modern times. This collection included banknotes, lotteries for fundraising, payment orders and elaborately decorated financial papers. Sidney also donated the money for the necessary research and for the publication of sixty of these items.

In Akron, Ohio, there is the Sidney L. Olson Research Center at the University of Akron College of Engineering. Sidney also donated the Board of Governors Room at Temple Sinai in Miami Beach in Miriam's memory, where there is a large painting of Miriam hanging in the Temple Library that had been commissioned by Sidney.

I knew both Sidney and Miriam, not as well as others since I lived on the opposite side of the country, but I do know that they are still missed and will never be forgotten. We are indebted to Sidney Olson and to his family, who stood by his side through the many years in which he acquired these items with love and great expense, for the creation of the collection and for his generosity in presenting it to the Israel Museum and through them, to the public at large. Sidney Olson was indeed AINA's gentle man.

*Written by Donna J. Sims, NLG
with the help of Ed Schuman*

OTTO MEARS, COLORADO JEWISH PIONEER

Otto Mears was born in Lithuania Russia in 1839 of a Jewish Russian mother and British father. He was orphaned at the age of three. The next six years he lived with an uncle, who then packed him up and sent him to England. He spent two years there before being sent to America on a sailing vessel to live with yet another uncle in California. After crossing the Isthmus of Panama on foot he arrived in San Francisco where he learned his uncle had left for Australia.

Otto Mears sold newspapers for a time, learned the tinsmith trade, milked cows and worked for a local store merchant. Though he had saved every penny he had earned, he was robbed while asleep one night sharing a hotel room with 12 other men.

In 1859, he left to work the gold fields of California and Nevada until he joined the Civil War's First Regiment of California Volunteers in the Spring of 1861. He served 3 years in the army where he fought the Navajos under Kit Carson. While in the army he assumed the extra duty of making bread and was paid a pound of flour for every pound of bread he made. He sold the extra flour to the Indians and by the time he was discharged, he'd pocketed \$1,500.

Mears mustered out of the army in 1864 and went to work for the Staab Brothers, wealthy Jews who owned a store in Santa Fe. They offered to help Mears, a fellow Jew, open a store in Conejos, Colorado, so he moved north into the new territory. In order to enlarge the store, he constructed the first lumber mill in SW Colorado. To satisfy the demand for flour, he planted 200 acres of wheat. Not satisfied with harvesting by hand and threshing with sheep, he brought in the first mower, reaper and threshing machine and built the first grist mill as well. By harvest, the Government's purchase price had dropped from \$20 per hundred pounds to \$5. He decided to freight his crop to the gold camp of California Gulch (Leadville, Colorado) 100 miles north where a bag of flour fetched almost \$100.

There were no roads over Poncha Pass and his wagons floundered in the mud and rough terrain, spilling the wheat. It was suggested that Mears build a toll road across the pass. Taking the suggestion to heart, and after he sold the wheat for \$12 a hundred, he continued onto Denver and obtained the right to build a toll road. One had only to specify the terminal points of the road, pay \$5 for the charter and a franchise was received for twenty years.

Mears' first road consisted of 50 miles over his "wheat wagon route" from Saguache to Nathrop where it connected with the road that ran from California Gulch to Denver. From collecting tolls and freighting cargo for others, he recouped his road construction expense in a few months. He then built a second road from Saguache to Lake City and later extended this road onto Silverton.

In 1875, Mears was granted the contract to deliver mail to Ouray. In the winter the mail was transported by dogs pulling toboggans and the mailman on skis. "Mail" consisted of anything and everything: tobacco, coffee, sugar, dry goods and ladies' hats and the mailman was under strict orders not to ride atop the toboggans. To facilitate transportation from to Ouray, Mears worked eight years to complete what is now the Million Dollar Highway. The first eight and a half miles from Ouray cost \$40,000 a mile to build.

Transportation was hard—there weren't many roads and much of the time goods had to be transported by mule or oxcart. With the signing of the Brunot Treaty, the San Juans were opened up to settlement in 1874. Mining towns sprang up overnight and so did the demand for goods and services. County governments were strapped and could not build roads, so many of them invited Mears to build "toll" roads, where he could charge people to use them. He eventually built 450 miles of road in the San Juans.

As the mining camps boomed, capital flowed into the area and there was a demand that the ore be moved more efficiently to the smelters. Railroads were the answer, and, as always, making the most of the opportunity, Mears started building railroads. He built the Rio Grande Southern Railroad from Durango through Telluride to Ouray. He built the "Three Little Lines" from Silverton out to the mining camps of Ironton, Gladstone and Eureka, where fabulously rich mines were producing tons of gold and silver, and through the years made and lost fortunes.

Otto Mears was active in the packing and freighting business from 1875 until 1890 when the railroads began to monopolize with their cheaper freight charges. By pack trains, transportation from Silverton to Del Norte and onto to Pueblo by wagon cost \$80 a ton. By train, it cost \$8 a ton. The reduced cost created a bonanza for the miners and the entire region. With the inception of rail, the quantity of ore hauled increased from a few tons to hundreds of tons and traffic in the form of livestock, farm produce, coal and lumber grew accordingly. Many of the railroad tracks were laid over the toll roads of Otto Mears. The Denver and Rio Grande paid Mears \$40,000 for his right of way over Marshall Pass.

The three railroads he constructed were short lines to serve the mining regions. The Rio Grande Southern, considered his greatest achievement was constructed in 1890-91. It twisted and turned its way over 162 miles of three foot gauge track over the San Juan Mountains traveling over two mountain passes to a 4% grade. The numismatic illustration is off a share certificate made out to Otto Mears and signed by him as president.

Mears facilitated the removal of the Ute Indians onto a reservation through his work on the Brunot Treaty in 1873 and the Ute Treaty of 1880, as well as through his friendship with Chief Ouray. It is said he spoke the Ute language with a Yiddish accent.

In 1896 Mears moved to New York where he was one of the founders of the Mack Motor Company, later the builder of the Mack trucks. He later became part owner of the Chesapeake Beach Railway Company

Mears married his wife Mary in Saguache in 1870 and had daughters Cora and Laura, whose husbands later became partners in Otto's businesses. Otto lived to the age of ninety-one, a giant of a man in the history of the San Juans.



Jewish History in Iran

Judaism is one of the oldest religions practiced in Iran and dates back to the late biblical times. The biblical books of Isaiah, Daniel, Ezra, Nehemiah, Chronicles, and Esther contain references to the life and experiences of Jews in Persia.

True, at worst, the proud Mohammed Reza Shah Pahlavi may be criticized for his ambitious dreams for a modern Iran and falling from power, but he will also be remembered for promoting a civil society and a culture of tolerance practiced by his ancestors.

During his reign, school children were taught the story of the liberation of the Jewish people in Babylonia by King Cyrus in 538 B.C. They learned about how Esther, the Jewish concubine of King Xerxes, managed to secure royal protection for the followers of her faith and organized the establishment of Jewish colonies throughout the Persian Empire. The Jews may have suffered under the Qajar shahs but neither of the Pahlavis (Reza Shah nor his son) can be accused of mistreating them. There were no pogroms and state-sponsored acts of anti-Semitism nor the burnings of synagogues or the banning of Jews from public life. Even during WWII (shortly before the Allied Invasion of Iran on the false pretext that Reza Shah was pro-German) an Iranian diplomat in Paris was ordered to issue passports to French Jews escaping Vichy persecution. After the Holocaust many Jews were given homes and citizenship in Iran.

Like all minorities in Iran, the Jews in Pahlavi Iran were allowed representatives in the Majlis. Lotfollah Hay served in parliament from 1967-1975 and was a leading industrialist, and even served in the armed forces and state ministries. In fact, the Jews contribution to the arts, wine-making, science, law, medicine, education and music industry in Iran is a well-documented fact in *Esther's Children* published in 2002 by The Center For Iranian Jewish Oral History and edited by Houman Sarshar.

Another Jewish Iranian, Manuchehr Bibian established the Appollon Music Company – the country's most advanced music recording and production studio of its time – and with it revolutionized Iran's music recording industry. Jews such as Iraj Lalehzari were members of Iran's Royal Academy under Empress Farah's direction. There were Jewish schools, active social and cultural organizations, and some thirty places of worship in Tehran alone. Hebrew classes were taught openly and Israelis were invited to lecture and speak at seminars.

Before his fall, the Shah maintained cordial relations with Tel Aviv while calling for a settlement of the Arab-Israeli conflict. Under the last Shah, Iranian Jews enjoyed all the social liberties granted to fellow Muslims, Christians, Zoroastrians and Bahais. The Khomeini revolution was a disaster for Iran's Jews. The Ayatollah accused them of "distorting Islam, mistranslating the Koran, and taking over the Iranian economy". In smaller cities and towns, Jews were bullied by their Muslim neighbors and anti-Jewish leaflets were distributed in the bazaars to boycott their businesses.

In the months following the Shah's dethronement, the turban-headed mullahs executed a wealthy Jewish industrialist by the name of Habib Elghanian. In 1981 the revolutionary guards, in which Ahmadinejad once served, shot Simon Farzami, a prominent and brilliant Iranian journalist and writer. The reason? He was a Jew!

As a result of the Islamic revolution, half of Iran's 40,000 Jews fled or emigrated to Israel and the West. Many have remained loyal to the old country and some still hang portraits of Iran's deposed royal family and the imperial flag in their homes despite adjusting to life in new lands. Their exodus deprived Iran of centuries of wealth and talent, but more significantly a cultural heritage that had been entwined with the glory that was once Persia.

Although under President Khatami a certain degree of tolerance was established in regards to Iran's remaining Jewish community, all this seems to be changing. Alas, in Iran 2005, Khomeinism is being regurgitated and everything good is hidden and whispered in the dark. To be a Jew in Iran must be a frightful experience these days. Ahmadinejad's crude remarks about Israel and the Holocaust is in line with the late Ayatollah's trampling of universal values and international law. Taking advantage of the astonishing leniency of the world community toward their criminal deeds, the leaders of the Islamic republic have watched their evil spread. I shudder to think what Iran would become if Ahmadinejad wore a crown or a turban. Placed on an unworthy head it would mean the end of history and God.

Today, the largest groups of Persian Jews are found in Israel (75,000 in 1993, including second-generation Israelis) and the United States (45,000; especially in the Los Angeles area and Great Neck, New York). By various estimates, between 30,000 and 40,000 most sources say 35,000 Jews remain in Iran, mostly in Tehran, Isfahan (3,000), and Shiraz. BBC reported Yazd is home to ten Jewish families, six of them related by marriage, however some estimate the number is much higher. Historically, Jews maintained a presence in many more Iranian cities

The Jewish community in Iran issued a medal to commemorate the benevolence of the Shah towards them. The obverse has the Bust of Muhammad Reza Shah Pahlavi, Persian legend and date. The reverse contains a Jewish Candelabra with a Hebrew legend. It is dated 1344 SH (1965). This medal was issued in 30mm diameter in bronze and silver. These versions are scarce but are available occasionally.

Your editor has in his collection a \$20 size large gold medal with identical designs which evidently was made as a presentation piece. There is a very unique story concerning this medal and how it was obtained. Old time collectors would remember the name William Fox Steinberg, who was a prominent coin dealer who operated out of an office in New York City, and later in Miami. Foxy, was also known as a flute player as well as coin dealer is long deceased, but his name pops up often when discussing numismatic professionals.

The story goes that in 1967 a well dressed Jewish man, who had just immigrated to this country, came into his office and sold him the medal. He told Foxy he had smuggled it out of Iran since there were strict regulations prohibiting the taking out of precious metals by Jews seeking to leave. Your editor happened to be in Foxy's office a few days later and purchased the medal. I seriously doubt that Foxy had any knowledge of the historic value or rarity. To him, it was just another piece of gold.



Currency for the West Bank, Gaza and the Golan Heights Following the Six Day War

By Rachel Barkay

Submitted by Shlomo Tepper, Tel-Aviv

The Six Day War - between Israel and Egypt, Jordan and Syria - broke out on the 5th of June 1967 and lasted six days. During the War, Israel occupied the Sinai, the Gaza Strip, the Golan Heights and the West Bank. Already on the third day of the War, the first discussions took place between David Horowitz, Governor of the Bank of Israel, and Ze'ev Sherf, acting Minister of Finance on the possible necessity of introducing a new currency into the territories that had passed into the hands of Israel.

During the discussion, the subject of financing the war and the currency in use in the Gaza Strip that was already occupied by Israel was deliberated. David Horowitz, who had already considered a similar issue in 1956, suggested the continued use of Egyptian currency in the meantime. However, as it was not known how much money was in circulation in Gaza and how much more was needed, the Governor and the acting Minister of Finance decided to order emergency bills from the Government Printer in Jerusalem in order to allow for the speedy resumption of economic activity.

Several days following the above deliberations, the West Bank and the Golan Heights also passed into the hands of Israel, and the decision to issue emergency currency was broadened to include these areas, as well. During the month of June, Egyptian pounds disappeared from the monies in circulation in the Gaza Strip, and it was necessary to infuse more and more Egyptian currency that was then the legal tender in the area.

Printed money for the territories was mainly meant to allow for normal economic activity. An additional purpose was to secure control over the economy in the occupied areas and prevent the inundation of currencies smuggled from Egypt, Jordan and Syria.

This was the basis of the decision to introduce a special currency for the territories governed by Israel. At this stage, the talk was no longer of an "emergency currency" but of "military currency." Members of the Bank of Israel and the legal service of the Israel Defense Forces (IOF) examined international law regarding this issue. Precedence was found in World War II and its aftermath - at the time special currencies were issued in occupied territories in Germany and Japan, an act accepted by international law. Lawyers pleaded in favor of the provision of a special currency in the territories; they added that the law recognized that for an emergency currency there were insufficient funds, and the question of responsibility for

its funding was open to negotiations that would take place during the final settlement of the dispute. It was agreed that the IDF would provide the Bank of Israel with a promissory note (bond) to cover the banknotes if necessary. A step that was not carried out.

A small staff at the Bank of Israel began planning the banknotes in a race against the clock. Two graphic design companies were enlisted to produce designs for five of the larger denominations of the banknotes for Gaza and the West Bank. The graphics firm of the brothers Gabriel and Maxim Shamir designed the bills of 500 fils and one dinar for the West Bank and 5 pounds for the Gaza Strip and Northern Sinai. The graphics firm of Rolii of Gad Rothschild and David Lipman designed the notes of 5 dinars for the West Bank and 1 pound for the Gaza Strip and Northern Sinai.

The smaller denominations for the West Bank, the Gaza Strip and the Golan Heights that included security features and writing were planned by the Bank of Israel's issuing department and the government printer.

The first examples were presented by the designers several days following the war and the final design was completed by the end of June 1967. On the one hand, the designers tried to fashion bills as similar to the local money in circulation as possible but, on the other and, they did not want to infringe upon the copyrights of the Egyptians and the Jordanian designers. In order to endear the new bills to the local population of the territories, they included oriental patterns, camels, arches and Jerusalem's Tower of David. The bills were produced in different sizes, the smaller ones designated for the lower denominations.

Banknotes are usually printed on special security paper, but because such paper was not available in Israel, the Government Printer issued the notes on paper generally used for printing government loan certificates, and they bore geometric patterns as a security measure against forgery. Towards the end of June 1967 the Government Printer in Jerusalem began printing the notes but it was obvious that it would not be able to print the whole quantity required. Thus it was decided to order an emergency printing from the "Enschede printing house in Holland and from the printers of the National Bank of Belgium. These were approached on the basis of previous connections with Israel, their ability to meet the time schedule and the required confidentiality. The Government printers in Jerusalem printed the 50 and 100 fil notes for the West Bank and 5, 25 and 50 piastres for the Gaza Strip and Northern Sinai. The 500 fils note for the West Bank and 1 pound note for the Gaza Strip were printed abroad. The notes of 1 dinar and 5 dinar for the West Bank and 5 pounds for the Gaza Strip were prepared but were never printed.

At the beginning of July 1967, the process of printing was progressing both in Jerusalem and abroad. The version that was agreed upon to appear on the notes was "IDF" in Hebrew, Arabic and English and the notes were signed by the commanders of the forces in the Sinai, the West Bank and the Golan Heights. The signature and the military rank appeared in Hebrew only. Major General Moshe Goren signed on the notes for the Gaza Strip and Northern Sinai, Major General Uzi Narkiss signed on the notes for the West Bank, and Major General David Elazar on those of the Golan Heights.

During preparations to issue the currency for the territories, an order was prepared relating to the "military currency." The order prepared for the West Bank and signed by Major General Narkiss, decreed that the Jordanian dinar, together with the military currency, would be legal tender for the West Bank. The military currency was designated as a dinar issued in denominations of 500, 100 and 50 fils and 1 dinar; 1,000 fils constituted 1 dinar. The order included standard limitations, among them the ruling that only the district commander was allowed to issue currency and nobody else had the right to issue anything that could be used as paper money, a coin or substitute for money. A similar order was prepared for the Gaza Strip and Northern Sinai.

Bank of Israel staff and the military advocacy needed to arrange the administrated legal aspects of issuing the currency. The ministerial committee for economic affairs was requested to certify the issue of "military currency." It was decided that the sum of money to be issued would not go beyond a ceiling that would be determined from time to time by the committee according to the financial needs in the territories, consistent with the principles of international law. It was decided that the Minister of Defense would authorize the IDF commanders in each area to issue military currency within the limitations of the ceiling and the later would designate an appointee from Ministry of Finance or from the Bank of Israel to implement the issue. It was resolved that the military commanders whose signatures appeared on the notes would issue promissory notes signed by them in exchange for which they would receive paper money from the appointee for the face value of the notes.

From the end of June 1967 until the end of July 1967 most of the military currency from the government printer in Jerusalem and from the printers abroad reached the Bank of Israel safes. The commanding Major Generals whose signatures appeared on the banknotes and the Chief of Staff were asked to return the samples they had kept as mementos and the rest of the notes that were outside the Bank of Israel were collected as well.

At the end of the War, when it became apparent that Israeli money was accepted in the West Bank, the Gaza Strip and the Golan Heights with no difficulty, the Ministry of Finance and the Bank of Israel decided that the situation no longer required the introduction of the new bills and for the time being they were put into storage. This decision was compatible with the opinion of Prime Minister Levi Eshkol who was concerned that the circulation of the bills in the territories would be misunderstood internationally, and he supported their non-distribution.

By the end of June 1967 it was apparent that the bills that had been prepared for the Golan Heights would not be circulated as in the Golan there was a relatively small population that accepted the Israel pound with no difficulty. The Israeli pound also circulated in the West Bank although more slowly.

By July 1967 many Israelis had already visited the West Bank even though entry to the area required a permit. Later on, when permits were abolished and the open bridge policy was initiated, Israelis inundated the West Bank. Between August and November 1967, more than two million Israelis visited the West Bank and left there an estimated 25 million Israel pounds at least. The Israeli pound was already exclusively in use in the Golan Heights and was slowly spreading to the Gaza Strip.

Events showed that the occupied territories were not an isolated economic entity and that economic controls could not be realistically imposed. In any case, the reasons for distributing the military currency were no longer relevant.

On July 31st 1967, Order #76 of the West Bank Defense Forces Command was published, setting the Israeli currency as legal tender, without revoking the Jordanian dinar, so that both currencies were in circulation together. In the Gaza Strip, an attempt was made to keep the Egyptian pound as the only legal tender, but due to a shortage of pounds, the Israeli pound was introduced as the legal tender. Due to the shortage of small coins, it was decided to produce aluminum coins in denominations of one piastre and 5 piastres. The dies were ordered from Switzerland and were intended for minting in Israel, but eventually it was decided to give up the production of coins and the tokens manufactured by Elbar Ltd of Kibbutz Saba were melted down.

The bills that had been printed were kept in the safes of the Bank of Israel. In spite of the secrecy surrounding their manufacture and the policy of Levi Eshkol not to publicize them, their existence became known. Yitzhak Avni, General Manager of the Israel Government Coins and Medals Corporation approached the Bank of Israel and the Ministry of Finance —

requesting to distribute some of the notes as numismatic items for collectors. His request was denied. Correspondingly on November 8th 1967, the first article on the subject was printed in *Coin World*, Probably resulting from a leak the source of which is unknown. In spite of this article and the shredding of the veil of secrecy from the matter, the Israel Government Coins and Medals Corporation was not given permission to sell these notes as collector's items.

When Golda Meir was appointed Prime Minister, the Corporation repeated its request, but to no avail. Trading in the notes was not permitted. Additional exposure of the matter occurred in 1975 when an item was published under the heading "the Government Coins and Medals Corporation is negotiating with the Bank of Israel regarding the sale of occupation notes to collectors. A photograph of one of the bills even fell into the hands of New York dealer J.J. Van Grover. At the same time, several articles on the subject appeared in the local daily newspapers, the most detailed was one written by Dov Genochowsky. This article was accompanied by numerous photographs of the bills that Genochowsky had in his possession by virtue of his involvement in their productions while at the Bank of Israel. Since then, the subject has been mentioned in various publications among them the memoirs of Uzi Narkiss and Tom Segev's book on 1967.

In 1978 it was decided together with the Ministry of Defense, the Ministry of Finance and the Bank of Israel that there was no longer any reason to keep the bills and they should be destroyed. Millions were burned between 1978 and 1980. For the sake of historical documentation of this special issue, the Bank of Israel decided to keep 100 specimens of each denomination in its numismatic collection. Thus 100 specimens of each note have remained.

To summarize - these bills that were produced in time of war, were intended for use in a crisis, and their preparation was undertaken as a matter of proper order and state responsibility, yet eventually the natural course of events made them unnecessary.

Dr. Rachel Barkay is Curator of Numismatics at the Bank of Israel. Our friend for many years, Shlomo Tepper is an avid collector of the Banknotes of Palestine and Israel, and is a long time member of A.I.N.A. .

Israel Defense Forces Command

Ramath Hagolan Area

One pound

Circa 1967



Israel Defense Forces Command

Ramath Hagolan Area

50 pounds

Circa 1967



Israel Defense Forces Command

Obv. Western Bank Area

Rev. Gaza Strip and Northern Sinai Area

One Pound

Circa 1967



Israel Defense Forces Command

Western Bank Area

500 fils

Circa 1967



Israel Defense Forces Command
Gaza Strip & Northern Sinai Areas

5 pounds

Circa 1967



EARLY JEWISH LIFE IN INDIANA

Jews have long been a presence in Indiana although quite small in numbers. The initial "wave" began as early as the 1760s when Jewish traders, businessmen, and land dealers instrumental in the establishment of early trade routes from the east into the Midwest. The first Midwestern Jews were mainly American-born or "English," descendants of the Sephardim who made their way to the English colonies. They headed west for the same personal and economic reasons as any other immigrants. It was this scattered group that formed the core of Jewish settlement, which was often highly mobile and seemingly disinclined to set out deep roots in any single place.

This pioneer group was almost exclusively male. Long accustomed to being a distinct minority, few seemed to carry their faith on their sleeves. Many rather rapidly assimilated into the dominant society, giving up many or all aspects of Jewish culture. This was partially the result of the scarcity of other Jews in the area, but was also in keeping with the assimilationist tendencies of many of these early immigrants. A great many married outside their faith, again a result of there simply being few, if any, Jewish women nearby.

Several early Jews rose to prominence in Indiana. Moses Henry and Isaac Levy served George Rogers Clark's effort to wrest the west from the British, Henry as a liaison with Native Americans, Levy as a physician. Samuel Judah became a political force in Indiana. Emigrating to Indiana in 1818, Judah initially lived in Merom, but soon moved to more thriving Vincennes, where he began a long legal and political career. He was an early promoter of internal improvements and incorporated the Lawrenceville Plank Road Company. Like many of his brethren, Judah married a Christian woman and brought up their eleven children in her faith.

Other Jews moved more anonymously through the Midwest. Coming as peddlers and traders they moved throughout the region, often settling in the growing river towns. In Indiana, the towns of Madison, and Vincennes all had Jewish settlers by the mid-1820s. Rising Sun's Jewish community was established in 1824. Terre Haute may have had Jewish settlers as early as 1818 and Messrs. Jacob & Levy owned a store there in the mid 1820's.

The coming of German-Jews was one of the main factors, which transformed Jewish life in Indiana. With them came traditions that sparked the establishment of successful Jewish businesses and the

triumph of the reform tradition. Indiana became one of the first states west of the Alleghenies to host permanent Jewish communities.

If one image could be said to represent this earliest settlement phase, between 1825-1835, it would be the solitary Jewish peddler, who, on foot, horseback, or wagon, plied the rutted roads of the state in search of customers, with one eye on the present, the other seeking a future. Their goal was to peddle for a few years and then open a store. Then they would send for family members remaining in Germany.

This next era lasted from 1835 until at least the Civil War. It was the period in which families began to migrate. This, in turn, led to the change in settlement patterns and the character of Jewish culture in Indiana. By the mid-1840s, Jews were establishing themselves in towns all across Indiana. Richmond, Terre Haute, Lafayette, Evansville and Fort Wayne became the homes to Jews. Areas that previously did not contain enough Jews to even form a minyan, established congregations, as in Fort Wayne which saw the formation of Indiana's first formal Jewish congregation in 1848.

Many of the peddlers or other new arrivals plunged into commerce. They gave up the road for Main Street, opening retail stores or wholesale houses. Isaac and Samuel Kahn were merchants in Bloomington and Louis Frohman operated a dry goods store in Rushville. Men like David Klein in Lafayette and the Gimbel brothers in Vincennes made the successful transition to respected businessmen by opening general stores.

In early 1862, just months after the American Civil War erupted, people predicted the hard times and shortages looming ahead and began hoarding resources, coins included. Many millions of dollars in gold and silver coins and even copper-nickel cents disappeared from the market as a result of this hoarding. Coins consequently commanded a premium over paper money. The U.S. Mint soon coined copper-nickel cents almost exclusively, but demand exceeded supply. A resourceful public then used postage stamps as currency for small obligations, a situation that forced shopkeepers to accept stamps as change. Envelopes stating the amount of stamps contained within and cards bearing stamps were sometimes used to keep the stamps from sticking and being destroyed, and printers sold advertisements on large numbers of these envelopes. The government had authorized the monetizing of postage stamps by July 1862.

On August 12, 1862, John Gault received a patent for his 'Design for Encasing Government Stamps'—that is, a design for encasing stamps for use as currency. Gault's plans called for the corners of a postage

stamp to be wrapped around a cardboard circle. A thin, transparent piece of mica covered the stamp, and an outer metal frame held these items secure. A heavier brass backing, suitable for advertising purposes, completed the piece. The size of a quarter but much lighter in weight, the object encased stamps from the 1861 issue. Gault sold his encased postage at a small markup over the value of the enclosed stamp and the cost of production.

Gault's enterprise ended on August 21, 1862, when the government issued postage currency followed by fractional currency the next year. Still, encased postage proved very popular because it solved the major problems of stamp damage and the necessity of opening stamp envelopes to count the contents. At least thirty companies took advantage of the advertising possibilities with ads stamped on the brass backing. Several of these companies were Jewish owned.

Schapker and Bussing operated a retail store in Evansville at 47-49 Main Street. They sold dry goods such as clothing, millinery and carpets. Evansville was the most important city on the Ohio river between Louisville and Cairo. It is situated at the terminus of the Evansville & Crawfordsville railroad, nine miles from the mouth of Green river, up which steamboats run about two hundred miles into Kentucky. It was the largest and most important commercial city in the State, and enjoyed a more extensive and remunerative trade than many of its larger sisters.

Like all merchants of this era, Messrs. Schapker & Bussing's business suffered from the lack of small change in their daily operations. The Gault scheme provided them with the ability to conduct business, as well as advertising their store. An example of their encased postage stamp money illustrates this article.



The Dual Role of The Bank of Israel Currency Department

By Shmuel Aviezer

Section 3 of The Bank of Israel Law, 5714 – 1954 stipulates:

Currency notes, coins – form and contents

(a) The Governor, in consultation with the Council and with the approval of the Minister of finance, shall prescribe the face value, form, contents and other particulars of the currency notes to be issued under section 27; the notes shall bear the facsimile signatures of the Governor and the Chairman of the Council.

(b) The Governor, in consultation with the Council and with the approval of the Minister of Finance, shall prescribe the face value, composition, weight, design and other particulars of the coins to be issued under section 27.

N.B. Section 27 mentioned above reads:

The Bank may issue and re-issue currency of an amount not exceeding an amount fixed by the Governor in consultation with the Committee and with the approval of the Government.]

(The Council and Committee referred to above are the two bodies functioning as advisories to the Governor of the Bank of Israel as stipulated by the Law).

In a short scrutiny of the situation in many countries, the two functions of printing banknotes and minting coins are dealt with by separate institutions, namely the banknotes being the prerogative of the Central Bank, while the coins are the responsibility of the mint.

It looks that with the establishment of the Bank of Israel in 1954, being born as a new arrival in the realm of state banks, the forefathers found it efficient and practical that both functions are assigned to the newly-formed state bank.

This also comes after perceiving the fact that the two functions, handled by two separate units in many countries, results from long-term developments in the field of currency.

Coins

It is a historic fact that the coins were first conceived as a means of payment as far back as the seventh century BC. The first mint was probably established in Lydia, Anatolia (Turkey) at that period. Then followed mints in Greece, Italy, in Persia and India. The Romans began coining in the 4th century BC in what could be described as the prototype modern minting procedures. In parallel, coining was made in Japan and Korea. Later, every federal authority in Europe exercised the minting privilege: France in the 13th century, Spain in the 16th.

(It is to be noted that the first real banknote was issued only in 1964 by the Bank of England. Other central banks followed suit along the years).

In Israel, the first Israeli coins, introduced into circulation in 1949, one year after the establishment of the State, were ordered by the Ministry of Finance in the absence of a central bank yet to be established, and were minted in England. Also, the first banknotes, printed at the American Banknote Company in New York, were ordered by the Anglo-Palestine Bank.

With the establishment of the Bank of Israel in December 1954, it began to discharge its duties in providing coins and banknotes as called for by the Law.

Though the nascent Israel mint, was also founded in Tel Aviv in 1954, large quantities of coins were still ordered from foreign mints to meet any eventuality.

The Israel mint continued to supply coins with its transfer to Jerusalem in 1966. Yet, abundant reserves of coins were still commissioned from abroad in order to beef up stocks. In two cases, the changeover from the Lira (pound) to Sheqel in 1980 and the introduction of the New Sheqel in September 1985, the bulk quantities of the newly denominated coins were entirely provided by foreign institutions due to the fact that the changeover plans were secretly operated on. After the Israel mint was closed in 1992, because of technical difficulties and delays of supply, the Bank of Israel continued to issue international tenders to seek the best terms in cost, quality and supply dates of the coins (see my article "Israeli coins minted all over the world" in the "Sheqel" issue of January-February 2004).

All the preparatory stages leading to the issue of a coin, whether for circulation or as commemorative or special ones, begins with the decision by the Governor to issue such a coin. Then, the Public Committee for the Planning of Banknotes and Coins recommends to the Governor all the details concerning the planned coin: Form, size, metal composition and other relevant factors. Once this stage is passed, the Currency Department approaches a few graphic artists to provide sketches for the new coin. The above mentioned Committee chooses the final design, which the Bank submits as the basis of the international tenders addressed to chosen mints for implementation.

As can be seen, these detailed preparatory steps handled by the Currency Department of the Bank, traditionally carried out exclusively by the mints in other countries, emphasize the unique role of the Bank in discharging duties not familiar in other central banks.

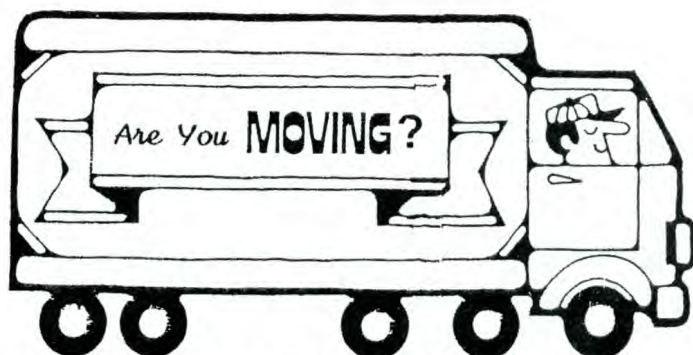
Banknotes

The procedure of creating a banknote starts with the Governor's decision to issue one, or a set thereof. This decision is deliberated by the above-mentioned Public Committee, which decides on the size, color, image and background – structure. The Bank again invites professional graphic artists to submit proposals and these are scrutinized by the Committee, which chooses the appropriate design to serve as the basis for the printers abroad.

The Bank of Israel orders banknotes with prominent banknote printers. The idea of erecting banknote printing facilities in Israel was thoroughly examined but it was concluded that printing abroad has many advantages:

- (a) Adopting new techniques and security elements developed by the foreign printers;
- (b) Exploiting all the engraving facilities;
- (c) Attaining the best conditions of supply and cost.

In looking back on the dual-role of the Currency Department it is apparent that this pairing of functions has proved to be effective and beneficial.



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JUDAH L. MAGNES AND FELIX M. WARBURG HEBREW UNIVERSITY PRESIDENTS' MEDAL

By Mel Wacks

A rectangular cast medal issued by the Hebrew University features portraits of Judah L. Magnes and Felix M. Warburg, who are respectively the first President of the Hebrew University and the American Friends of the Hebrew University. The medal's obverse contains this inscription: "*They conceived a magnificent vision and with that vision, created a reality surpassing the greatest dream.*" The reverse pictures the campus of the Hebrew University of Jerusalem, "Opened 1925." The date of issue and purpose of the medal are unknown.

Judah Leon Magnes (1877-1948) was born in San Francisco, and grew up in Oakland, California. He later became the first native Californian to receive a rabbinical degree from the Hebrew Union College in Cincinnati. Magnes went on to serve at Temple Israel in Brooklyn (1904) and at Temple Emanu-El in New York City (1908), one of the most influential positions in American Reform Jewry. A few years later, Magnes headed the conservative Congregation B'nai Jeshurun.

In 1909, Magnes founded the *Kehillah*, a union of diverse Jewish communal organizations in New York City. He remained its president during the entire time of its existence, through 1922, and is credited with changing the emphasis from charities to social work. With seemingly boundless energy, Magnes also helped to found the Yiddish daily "Der Tag," the Society for the Advancement of Judaism, the American Civil Liberties Union, and the Joint Distribution Committee. He was Secretary of the Federation of American Zionists and a lifelong friend of Henrietta Szold, with whom he helped turn a small women's social group into the world's largest Zionist organization - Hadassah.

Probably Judah L. Magnes' greatest work was done on behalf of the Hebrew University in Jerusalem, of which he was a founder and the first president. Dr. Magnes is given much of the credit for making the University the world-renowned institution that it is today.

Magnes was an outspoken leader in the campaign for the establishment of a Jewish homeland. His compassion for people - all people - led him to appeal for a bi-national state of Jews and Arabs. He has been called the "Jewish Gandhi" because of his constant work on behalf of both independence and harmony in the Holy Land. Just before the United

Nations made its momentous decision establishing the State of Israel, Magnes spoke before the world body. Unfortunately he became ill shortly after, and was buried in his beloved Jerusalem.

Felix Moritz Warburg (1871-1937) was born in Hamburg, Germany where his father Paul was a partner in the family's banking house. After marrying the daughter of Solomon Loeb of Kuhn, Loeb and Co., Paul Warburg joined his father-in-law's New York firm. Felix eventually became a senior partner, where he contributed to the financial aspects of the economic and industrial transformation of the United States, including the establishment of the Federal Reserve System in 1913.

Felix Warburg was the first president of the American Friends of the Hebrew University. And he was active in numerous other philanthropies. Warburg was one of the earliest supporters of the Educational Alliance and the Henry Street Settlement (founded by Lillian Wald) in New York. He was also a leader in the development of the Juilliard School of Music, the New York Philharmonic Symphony Orchestra, and the Fogg Museum of Art at Harvard University. Felix Warburg also found the time to be chairman of the American Jewish Joint Distribution Committee from its establishment in 1914 until 1932, president of the Young Men's Hebrew Association of New York, and chairman of the Jewish Agency for Palestine's administrative committee.

In 1944, Frieda Schiff Warburg, widow of Felix, donated the family mansion on Fifth Avenue at 92nd Street as the home of the Jewish Museum.



DAVID AND GOLIATH

According to the First Book of Samuel in the Hebrew Bible, the Philistine army marched into southern Israel to make war on the Israelites, but instead of immediately engaging in battle, went into camp in the Valley of Elah. The Israelites under King Saul made camp nearby to await the battle.

Goliath, who is described as a "champion" in the Biblical text, positioned himself between the two armies and challenged the Israelites to send out a warrior to challenge him. If that man won, the Philistines would become the subjects of Saul's army. If Goliath won, the converse would occur. For forty days, in both the morning and evening, Goliath issued his challenge. However, no man came forward to accept it.

David, who was born approximately 1030 B.C.E., was the eighth and youngest son of Jesse, from Bethlehem. He was a strong, healthy lad, apparently with an uncommon characteristic among his people of the time. He had red hair. David was a Shepherd from an early age, and developed his courage and fighting skills by defending the flocks from the wild animals, including lions and bears, that preyed upon them. The free time that being a shepherd provided also allowed him to develop two other skills, that of music and poetry. David was a warrior, and a writer of psalms.

When delivering roasted grain and bread to his brothers on the battlefield, David heard Goliath's haughty challenge and burned with anger. The youth came before Saul and offered to fight the giant, who stood six cubits and a span (three meters, or 9' 6"). Though initially skeptical of David's capacity to defeat Goliath, Saul was persuaded to allow the match after the young Bethlehemite detailed his previous victorious encounters with a bear and a lion. David rejected the king's offer of armor and a sword and went down to the nearby creek and selected five suitable stones, not just one, as any prudent marksman would do when facing a very formidable opponent. Some interpret David's taking five stones in order to be able to fight Goliath's "four brothers" at the same time.

Goliath mocked David for coming against him with "sticks," cursed him by the names of the Philistine gods, then closed in to attack. However, David drew a stone from his bag and used his sling to send it flying into the giant's head. The rest of the story is famous. He fell Goliath with a single perfectly-accurate shot, perhaps with a little help

from an angel. The stone didn't just rebound off the giant man's thick skull as would naturally be expected, but actually penetrated with the power of a modern high-velocity bullet.

When Goliath fell to the ground, David drew the Philistine's sword from his scabbard and cut off his head as he previously stated he would. The text states that Goliath died of the sword, not the stone (1 Samuel 17:51). When the Philistines saw their champion was dead, they ran from the field, and the Israelite army pursued them out of Judah.

The success made David very popular in Israel, and when Saul's erratic and unwise character ruined him as Israel's ruler, David was chosen by God and anointed by Samuel to become King of Israel. Despite all of the many difficulties and shortcomings that David experienced, politically and even in his own family during his reign, David's rule over Israel was a time a great advancement for the nation. Jerusalem was taken from the Canaanites and made the capital, and a vast amount of territory was gained in all directions. He established Israel as a force to be reckoned with in that part of the world. Ultimately, he set the stage for his son Solomon to take Israel to the highest point in its history.

The 80mm bronze medal replicates the Biblical story. The obverse: David and Goliath in relief. The reverse contains a description of David.



A Check Signed by David Moyal

David Moyal belonged to an upper-middle class family of Sephardic Jews (the prominent Sephardic Savon family) whose forebears, following the Jewish expulsion from Spain in 1492, dispersed into parts of the Ottoman Empire — in their case Palestine — and in ensuing years came to fill professional places as lawyers, judges, doctors, civil servants and prominent merchants in Turkish society.

The Moyals were secular Jews who, while well-assimilated, maintained something of their Spanish heritage. David's father, the most prominent merchant in Jaffa in his time, had as a Spanish speaker, extended lavish hospitality to King Alfonso of Spain when he visited the Holy Land during the 1870s and, in return, the King conferred Spanish nationality upon him to serve as the Spanish Consul in Jaffa. David Moyal was resultingly born and registered as Spanish, although the father retained his Turkish title as a Bey. This was a title which he also acquired by purchase for his eldest son David. He would relate his title, he discovered, was awarded for 'bravery in the field of battle' Such titles were swiftly abolished in the newly established Turkey by Kemal Attaturk.

At the time there were probably no more than 40,000 Jews living in the wide land of Palestine, with its golden deserts, roaming hills and deep ravines. Tel Aviv, where David Moyal took up his legal practice after 1909, was little more than a small ragged town on the seaboard, while Jerusalem, the City of David and once one of the illustrious cities of the world, had sunk into a decrepitude far removed from its days of historical glory.

Yet change was nibbling at the edges of this little developed country. From the late 1870s, responding to Theodor Herzl's enunciation of a Zionist State, Jewish migrants from Russia and Eastern Europe were entering Palestine in increasing numbers. Buoyed by their plans for a Jewish Homeland, the new arrivals worked diligently in the citrus groves, vineyards and almond plantations of Jewish settlers alongside the Arab laborers, and through zeal, hard work and self-education, prepared for the growth of their own collaborative agrarian settlements. David Moyal was the owner of an abundant citrus estate south-east of Jerusalem near Bethlehem and was likely to be classified by the politically up-and-coming émigré, Ben-Gurion, as one of those 'rich Jewish squatters' who 'were too satisfied where they were'. But Moyal had the reputation of running his growing Tel Aviv practice with a particular emphasis on serving his Arab legal clients and his association with their Arab workers were close and harmonious.

In 1916, however, war enveloped the land of Palestine. Britain, anxious for strategic gain and a distraction from her terrible losses in the battlefields of France, dispatched the Egyptian Expeditionary Force to Palestine and, in the latter half of that year, drove the Turks from the Sinai Desert. In mid-1917, with the British line concentrated opposite Gaza, General Allenby was put in charge, with the object of extending the battle to Beersheba and on northwards to capture Jerusalem. And it was here that the ANZAC Mounted Division of the Light Horse Brigades under General Sir Henry Chauvel — some 40,000 troops together with two British Corps — launched their swift assault across the wide, trackless countryside to seize the town and vital wells of Beersheba in the last days of that October. There followed much bitter fighting in the rocky hills north of Beersheba as the British force thrust northward. Jaffa and Tel Aviv were taken in November — their residents moved further north by the Turkish military authorities — while Allenby took his forces round the Judean hills to approach Jerusalem through the rugged western passes. On 11 December, 1917, this quiet British General captured Jerusalem in an act that stirred the imagination of the world.

For the next months planning his forward campaign, Allenby would make his headquarters in the sandy soil on a slight rise on the Jaffa-Jerusalem road some twenty-five miles from Jerusalem. There he looked west to the Mediterranean sea and south-east to the fertile citrus groves where David Moyal had his orchard, in a landscape where the British 53rd Division 'had passed by' in its fight towards Jerusalem.

The illustrated back check, from your editor's collection, was issued by David Moyal the 26th of September 1911 for 1000 Fr. It is signed by Moyal and has a Turkish revenue stamp cancelled with his endorsement.



History of Megiddo

Megiddo is widely regarded as the most important biblical period site in Israel. Surrounded by mighty fortifications, outfitted with sophisticated water installations, and adorned with impressive palaces and temples, Megiddo was the queen of cities of Canaan and Israel. Megiddo began to dominate the surrounding countryside in the 4th millennium B.C.E. (ca. 3500) – at the dawn of urbanization in the Levant. Today its monumental architecture provides the most impressive evidence of the rise of the first cities in the region.

In the late 4th, 3rd and 2nd millennia B.C.E. Megiddo was probably the most powerful city-state in the north of Canaan. When the Canaanite city-states revolted against Pharaonic attempts at hegemony, it was at Megiddo that they assembled to do battle. The Egyptian army, led by Pharaoh Thutmose III, surprised the rebels by choosing the most dangerous route of attack – through the narrow 'Aruna Pass. After routing the Canaanite forces and capturing rich booty, Thutmose III laid siege to the city for seven months. His decisive victory enabled him to incorporate Canaan as a province in the empire of the New Kingdom. The description of the battle of Megiddo is the earliest account of a major war in antiquity.

The Bible lists the king of Megiddo among the Canaanite rulers defeated by Joshua in his conquest of the land (Josh. 12:21). According to I Kings (9:15), King Solomon built Megiddo together with Hazor and Gezer. At that time the city had become the center of a royal province of the United Monarchy. The Egyptian Pharaoh Shishak took Megiddo in the second half of the 10th century. His conquest of the city is affirmed both in his inscriptions at the Temple at Karnak and in a stele erected at the site. In the 9th and 8th centuries B.C.E., the rulers of the Northern Kingdom refitted the fortress even more elaborately than before. The palaces, water systems and fortifications of Israelite Megiddo are among the most elaborate Iron Age architectural remains unearthed in the Levant.

To safeguard the cities water system in times of siege, a seventy five foot vertical shaft and a two hundred sixty foot long horizontal tunnel were cut in the rock on the western side of the city. This made it possible to get water from the spring outside the city walls without being seen by the enemy.

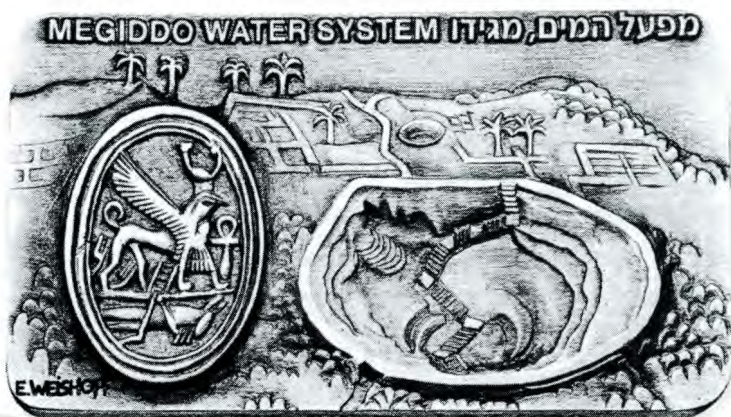
In 732 B.C.E., the Assyrian King Tiglath-Pileser III took the region from the Northern Kingdom. In the following years Megiddo served as the capital of an Assyrian province. With the fall of the Assyrian empire the

great religious reformer, King Josiah of Judah, was called to Megiddo to report to Pharaoh Necho of Egypt, who was on his way to assist the crumbling Assyrian army in its last-ditch efforts against the Babylonians. Josiah was slaughtered by Necho (II Kings 23:29). Recollection of this event, along with the memories of the great battles fought here, were probably the bases for the idea in the Book of Revelations (16:16) that Armageddon (the mound of Megiddo) would at the end of days be the site of the last battle between the forces of good and the forces of evil.

In the modern era Megiddo has also played a decisive role in battles for the control over the Jezreel Valley. In World War I, British Field Marshal Edmund Allenby, leading an Australian cavalry division and the Tenth Indian infantry, dislodged from the advantageous heights of the mound a group of about 100 Turkish fighters defending the last vestiges of the Ottoman Empire. Allenby used tactics similar to those of Thutmose III (over 3000 years earlier), by cutting through the 'Aruna Pass and catching the Turks unaware. The historical significance of the site prompted Allenby to include the name of Megiddo in his family's hereditary title.

Because of Megiddo's great significance for both Christians and Jews, the site was chosen as the historic meeting place for the 1964 visit of Pope Paul VI with Israel's president, Zalman Shazar, and prime minister, Levi Eshkol. It was the first visit ever of a pope to the Holy Land.

The Megiddo water system medal, designed by Eliezer Weishoff is the third in a series of four commemorating the Ancient Water Systems in Eretz Israel.



JOSEPH SUSS OPPENHEIMER

Joseph Suss Oppenheimer (1698-1738) was a Jewish banker and financial planner for Duke Karl Alexander of Württemberg in Stuttgart. He was a nephew and stepson of the banker Samuel Oppenheimer and diplomat and Shtadlan to Kaiser Leopold of Austria.

On Jan. 9, 1734, the prince appointed Oppenheimer resident and privy factor. In conformity with an agreement made between the duke and Oppenheimer at Heilbronn June 5, 1734, the latter undertook, from July 1, the control of the mint, guaranteeing to the duke a largely increased revenue. As a financial advisor for Duke Karl Alexander of Württemberg, he also gained a prominent position as a court Jew and held the reins of the finances in his duchy. He put a duchy monopoly on trade of salt, leather, tobacco and liquor and founded a bank and porcelain factory. To pay off his debts, the Duke gave Suss control over the tolls of the roads. People were forced to pay high tolls and are manipulated by overseers who tell the farmers not to worry about the tolls and just pass it onto the buyers in the town. The price of food goes up because the tolls mean that farmers bringing their produce into the city simply pass it on in the form of higher food prices. Oppenheimer's management yielded unexpected profits, and the duke's confidence in him increased. The opponents of the prince looked on with evil eyes as Oppenheimer's skill enriched the duke and conducted to successful issues the various private financial enterprises entrusted to his management by his master.

In the process Suss gained a number of jealous enemies who, among other things, claimed that he was involved with local gambling houses and lewd sex fantasies.

When his protector Karl Alexander died on March 12, 1737, Oppenheimer was arrested and accused of various things, including fraud, embezzlement, treason, lecherous relations with the court ladies and accepting bribes. The Jewish community tried unsuccessfully to ransom him back. Under heavy torture, Oppenheimer broke down and confessed to just about anything he had been accused of. However, when his jailers demanded that he convert to Christianity, he refused.

Joseph Suss Oppenheimer was brought out to the gallows on February 4, 1738, and was given a last chance to convert to Christianity; for which he refused. He was hanged and died on *Kiddush Hashem* with his last words being *the Shema Yisroel*. His dead body was placed in a human size bird cage; that hung in the public square of Stuttgart for seven years. At the end of that time his body was finally returned to his family for burial.

His story, under the title *Judd Suss* or *Jew Suss* was the subject of an 1827 novella by Wilhelm Hauff, a 1925 historical novel by Lion Feuchtwanger, a 1934 British film and a Nazi propaganda film made in 1940 by Veit Harlan. The Feuchtwanger book and the 1934 film based on it were both condemnations of anti-Semitism with the film being meant as well as a satire of Nazi anti-Semitism.

The Joseph Suss Oppenheimer medal of 1738 was issued in pewter 38mm and shows a gallows scene on the reverse. Another Oppenheimer medal, stuck in lead 32mm portrays the former mint master at Darmstadt.



der Hinausführung und Hinführung des Erz-Betrügers / Jud Süß Oppenheimers.



Süß, der Molin schlecht gefeiert,
Und doch auch kein Christ gewesen,
Der die Hinführung verordnet,
Und des Volkes so sehr gemacht,
Der des Jüngsten Volkes geschändet,
Der Frauen hat verblendet,

Hof und Land zugleich betrogen,
Falsche Münz ins Land gezogen,
Die Güter nicht benutzet,
Alle Rechte durch sein Verbrechen,
Nicht mit uns in Schuld gezogen,
Und zum Lohn den Galgen stiegen.

ARTHUR RUBINSTEIN

Born in Lodz, Poland of Jewish parents in 1887, Arthur Rubinstein became one of the great pianists of the twentieth century. At age three, Rubinstein began to study piano, and within five years he had given his first public performance. When Rubinstein was ten, his mother took him to audition for the famous violinist, Joseph Joachim. Impressed by the young boy's performance of Mozart, Joachim agreed to be responsible for his general and musical education. Leaving her son to study in Berlin, Rubinstein's mother returned to Lodz. He would never return to live with his family.

Joachim, who remained the young Rubinstein's close advisor, introduced him to Heinrich Barth. It was under Barth's tutelage that Rubinstein made his first steps toward serious performance. After only three years of study in Germany, Rubinstein made his debut at the Beethoven Saal with the Berlin Philharmonic. He played works by Mozart, Chopin, and Schumann, as well as Camille Saint-Saens's Concerto no. 2 in G, which he would continue to play throughout his career. Amazed by Rubinstein's performance, one critic wrote "He played everything, not as a child prodigy, but as a mature, adult musician."

Rubinstein continued to play throughout Europe to rave reviews. In 1906, he traveled to New York to perform at Carnegie Hall. The reception in New York was cool, but he finished the 75 concert tour of the country as he had planned. After returning to Paris, Rubinstein refrained from public appearances for four years. During this time, he lived a tempestuous existence -- *at times he was poor and without a place to sleep, and at others he lived among the cultured elite.* He continued to practice, however, and became friends with the conductor Serge Koussevitzky and the composer Igor Stravinsky. In 1914, with the beginning of World War I, Rubinstein left Paris for Spain.

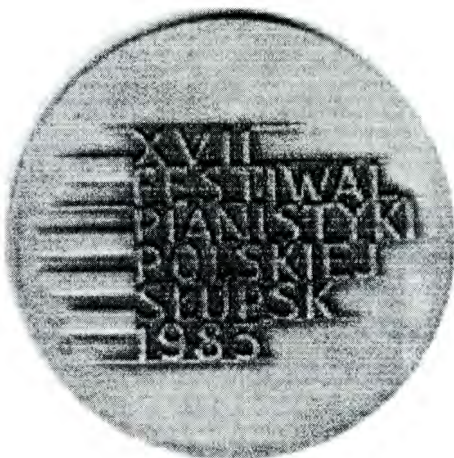
Rubinstein's tour of Spain was a major turning point in his life. He had become a more mature and passionate pianist since his performance at Carnegie Hall and the people of Spain responded to him enthusiastically. While there, he learned Spanish and began to play the works of Spanish composers Manuel de Falla, Isaac Albéniz, and Enrique Granados. His playing was not the controlled sedate playing of the traditional classical musician, but a wild unrestrained embrace of the piano. It was his charismatic and passionate playing, rather than his virtuosity, which drew large audiences. Rubinstein followed his visit to Spain with an equally well-

received extended tour of South America. These performances gave him the money and encouragement to return to Europe and continue performing.

Once in Paris, he returned to the frenzied life he led before the war. It was then that he met the daughter of the great Polish conductor, Emil Mlynarski. Though Nela Mlynarski was nearly twenty years younger than he, they were married in London in 1932. In 1937, Rubinstein returned to Carnegie Hall and this time he was hailed as a genius. In his performance of Chopin, critics saw only the master musician. Rubinstein realized that the growing threat of Nazi occupation necessitated his family's immediate relocation to America. After the war and the loss of his entire family in Lodz, he dedicated himself to performing publicly in support of the new state of Israel.

Rubinstein continued to perform throughout his seventies and eighties but refused to play in post-war Germany because of the Nazi extermination of members of his family. He retired from the stage in 1976, as his eyesight and hearing were rapidly deteriorating. He became mostly blind in later life. Even after going blind, he traveled the world lecturing and teaching. He died in Geneva, Switzerland in 1982, and his ashes were buried in an Israeli forest named after him. His life long commitment to music and his extensive body of work remain an inspiration to classical music lovers around the world.

In 1983 the Government of Poland issued a medal commemorating Arthur Rubinstein.



MAJDANEK

NAZI DEATH CAMP

This medal has been minted in 1974 to commemorate the 30th anniversary of the liberation of the death camp in Majdanek in 1944. The medal is one of the most impressive artistic protests against the war and social injustice. The artist is the prominent Polish sculptor and engraver, Jozef Markiewicz-Nieszcz.

On the obverse: Two symbolic figures, the soldier and the prisoner of the death camp, the broken barbwire, the date 1944.

On the reverse: The monument for the victims of the Nazi death camp in Majdanek; the date 1974. The diameter - 70 mm (2 ¾ ") weight - 119.00 gr, (4.20 oz) metal - bronze. Signed on the reverse



Majdanek is the site of a German Nazi concentration and extermination camp, roughly 2.5 miles (four kilometers) away from the center of the Polish city Lublin. Unlike many other Nazi concentration and extermination camps, Majdanek was not hidden away in some remote forest or obscured from view by natural barriers, nor was it surrounded by a "security zone." It was established in October 1941, at Heinrich Himmler's orders, following his visit to Lublin in July 1941.

Majdanek was an SS-run prisoner of war camp, under the command of Karl Otto Koch. In February 1943, it was turned into a concentration camp. The area belongs to the Kuyavian-Pomeranian Voivodship. The camp was initially called the Concentration Camp at Lublin (Konzentrationslager Lublin); then the name was changed to Prisoner of War Camp at Lublin (Kriegsgefangenenlager der Waffen-SS

Lublin), but in Feb. 1943, the name reverted back to Concentration Camp. Throughout its existence, Majdanek received transports of Prisoners of War, including a few Americans.

Although the first prisoners at Majdanek were Russian Prisoners of War, who were transferred from a barbed wire enclosure at Chelm, the camp soon became a detention center for Jews after the "Final Solution of the Jewish Question" was planned at the Wannsee Conference on January 20, 1942. Mass transports of Jews began arriving at the Majdanek camp, beginning in April 1942, during the same time period that Auschwitz was also being converted to an extermination camp for Jews.

Because of a lack of records, the death toll at Majdanek has always been more difficult to estimate than that of other extermination camps. The Soviets initially overestimated the number of deaths, claiming in July 29, 1944 that there were no less than 400,000 Jewish victims, and the official Soviet count was of 1,500,000 victims of different nationalities, though this estimate was never taken seriously by scholars.

In 1961 Raul Hilberg estimated the number of the Jewish victims as 50,000, though other sources (including the camp museum) officially estimated 100,000 Jewish victims and up to 200,000 non-Jews killed. The most recent research by the Head of Scientific Department at Majdanek Museum, historian Tomasz Kranz indicates that there were 78,000 victims, 59,000 of whom were Jews. The differences in various estimates stem from different methods used for estimation and the amounts of evidence available to the researchers. The Soviet figures relied on the most crude methodology, also used to make early Auschwitz estimates - it was assumed that the number of victims more or less corresponded to the crematoria capacities. Later researchers tried to take much more evidence into account, using records of deportations and population censuses, as well as the Nazis own records. Hilberg's 1961 estimate, using these records, aligns closely with Kranz's report.

The Russians in 1944 immediately changed this camp into a NKVD concentration camp, where thousands of Polish AK and NSZ freedom fighters were imprisoned here. There is a permanent display of a large pile of shoes seized from Majdanek victims at the United States Holocaust Memorial Museum.

In October 2005, four survivors from the camp returned and enabled archaeologists to find around 50 objects which had been buried by inmates. The objects included wedding rings and watches.

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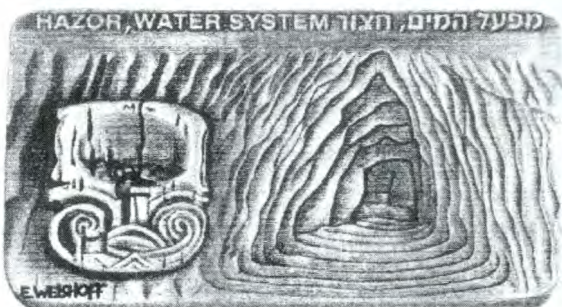
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